

## Moulana Sarkar Mehdi Majalis Two 2007

17:82 (وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا)

***[Pickthal 17:82] And We reveal of the Qur'an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin.***

Dear friends, the Quran is a book which is a book and a guidance to mankind. It teaches things from manners to belief. This book has proof of the oneness of Allah, the proof of the prophecy of Mohammed, the proof of Imam, the proof of painful doom for the disbelievers and reward for the believers.

In this ayat the Quran says that it is a peace for the believers and a punishment for the disbelievers. Thus it is a two edged sword. Imam Ali's zulfiqar cut an impure person into two and stopped at a momin and didn't hurt him. The sword cut the impure enemy (marhab) but stopped at the wing of Gibrael.

Remember that zulfiqar rose only in the defense of Islam never for self defense. Muslims still ponder on what is Islam? You are aware of today's conditions where we have to tell people that terrorism is not Islam, oppression is not Islam. Why did this time arise that we have to defend Islam so? There has to be a reason why is there a need for this defense from the entire world of Islam. It seems that the face of your Islam has changed. Why did the face change? Did the enemies of Islam change this face? The Hindus, the Jews, the fire worshipers or did you make your own face so fearful that people started to fear it?

If we say that terrorism, oppression is not Islam perhaps they will believe you on account of your sweet speech. They then ask you what is Islam? The world of Islam has a difficulty they have no role model to show as an example of Islam. The household where the best examples exist you muslims have a quarrel with. You have turned your faces from this household. Islam is not thoughts, not poetry, not a poem, not a book of poetry, it is intention, worship, humanity obedience to Allah. You haven't understood Islam so far.

The place where the name of the progeny of the prophet is not taken is something else not Islam in the words of the poet. We are unfortunate that we have used the lives of the kings of Islam as the history of Islam. This is where houses are killed, skulls are piled, the Quran is burned, the kaaba is burnt. Come here and look at none else but look at Ali. He is the one who helps with all difficulty. This is our religion and for this alone we are alive. Death may come to whom it may for us there is not death.

A child may ask me what is the difference between us and other muslims. I would reply that there is no difference, all believe Allah, The day of judgment, kaaba, reward, punishment, fasting, hajj, zakaat, eid, juma prayers. There is no difference. Obedience to father, and mother. All believe in 124,000 prophets. There is just the difference of wilayat.

Tauheed, prophecy, juma, fasting, hajj, zakat is common. Wilayat of Imam Ali is with us not with them. This is the sole difference. The other apparent differences such as tarawi, muta and other things are so because of the fundamental difference in wilayat. We believe in wilayat as Allah the one who chose Moosa, the prophet Mohammed also chose Imam

Ali. Our prophet said there is no prophet after him. Imam Ali was like Adam (in wisdom) Ibraheem (in speech) Yusuf and the prophet said look at Ali to look at all these people. If the wise person saw him then he saw Adam, if a youth then he saw Yusuf and if the disbelievers saw him in hijrat they saw the prophet and the nusairi saw god.

Why do you say Ya Ali. Associating things with Allah is kufr. Those who do not know the difference between kufr and iman say this. This is not a new question and our ulema have always answered these questions. Saying Ya Ali is kufr and shirk? I say the same thing that asking help from any other than Allah is kufr. Why do the beggars in this world ask help from people other than Allah? Allah says that He will give to all without asking. These beggars are then showing this to be untrue isn't it? Do they not show on Allah's character. Allah should have sent an ayat stopping us from giving the beggar instead He says that we should give the beggars. The world thus wants us to call all but Imam Ali and Mohammed.

(مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا) 4:80

***[Pickthal 4:80] Whoso obeyeth the messenger hath obeyed Allah, and whoso turneth away: We have not sent thee as a warder over them.***

***[Pooya/Ali Commentary 4:80]***

***Aqa Mahdi Puya says:***

***Obedience to the Holy Prophet has been declared as obedience to Allah, therefore, it must be absolute and unconditional. Refer to the commentary of verses 59 and 64 to 69 of this surah and judge the statement of the companion who refused to bring the pen and paper on the pretext that the old man was in a delirium and the book of Allah was sufficient for the Muslims.***

***In the light of "nor does he speak of his own desire (Najm: 3)", if any event, contrary to this divine declaration, is stated in Sahihs or Musnads or Tafsirs of the Muslim scholars, it should be rejected outright.***

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ (إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا) 4:59

***[Pickthal 4:59] O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.***

***[Pooya/Ali Commentary 4:59]***

***"Obey Allah and obey the messenger and the ulil amr (those vested with authority through His messenger)."***

***The command to obey is infinite-total obedience in all material, religious and spiritual matters, therefore, as this verse clearly signifies, the ulil amr must also be as just, wise and merciful as Allah and the Holy Prophet are, and he who - administers the affairs of mankind should be the khalifatullah (vicegerent of Allah) and the waliallah (representative of Allah whom He chooses after equipping him with His wisdom).***

***Please refer to the commentary of al-Baqarah: 30 to 39 and 124; and al-Ma-idah: 55 and 56 and 3 and 67 with reference to the event at Ghadir Khum; and al-Rad: 43; and al-Hud: 17. A careful study of the above references discloses that Ali, and after him, the remaining eleven Imams, in the progeny of the Holy Prophet, Ali and Fatimah, are the true successors of the Holy Prophet who have been referred to as ulil amr in this verse. So the Shias obey and follow the Holy Prophet and the twelve Imams.***

***It is irrational and senseless to accept any ruler as ulil amr, otherwise men like Yazid bin Mu-awiya will have to be included in the category of ulil amr; and no sane person would say that Allah has enjoined to obey men like Yazid (prototypes of whom were and are many and in abundance since the departure of the Holy Prophet till today) just as one obeys Allah and the Holy Prophet.***

***From the event of ashira (feast of the near relatives to carry out the divine command of "warn your tribe of near relatives") to the day at Ghadir Khum, the Holy Prophet repeatedly announced the successorship of Ali, therefore, the first step a true Muslim must take to obey the messenger of Allah is to obey and follow Ali ibn abi Talib. Also refer to the "Right Path" and "Peshawar Nights", published by the Peermohammed Ebrahim Trust or Zahra Publications, because the issue of ulil amr and wali has been discussed in depth in these books with authentic references from the well-known books of tafsir (exegesis) and hadith (traditions) written by the Muslim scholars.***

***Today the Muslim ummah (from Indonesia to Morocco) is in a quandary, because the theoreticians who directly or indirectly served the interests of the despotic rulers, have presented "the obedience to ruler" (even if he is an usurper, a rogue or a ruffian) as a fundamental of religion (known as the theory of ghlu and ghalba-violence and conquest) by misinterpreting this verse. Such theoreticians are their Imams. There is no way leading to emancipation from terror and exploitation if this theory is not rightly rejected once and for all. It is not possible unless the sincere Muslims submit to the teachings of the Ahl ul Bayt.***

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّدِيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ  
أُولَٰئِكَ رَفِيقًا (4:69)

***[Pickthal 4:69] Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favour, of the prophets and the saints and the martyrs and the righteous. The best of company are they!***

The one who obeyed the prophet obeyed Allah.

Thus asking the prophet is asking Allah isn't it?

Suppose that a person is a minister and he is responsible to give aid to some people. He would nominate someone go give the aid and all would say that the minister is giving the aid. If someone asks me to give him aid he is actually asking the minister. If someone goes to ask the minister for aid he will direct you to the person who is responsible for it. Allah has done the same thing He has given Abu Turab the control on rizk, Hussain the control on entry to heaven and Ali for help on this world.

Those who were brought up on the crumbs of azadari do not like the naare haidari

This is not their fault

The ugly person does not like a mirror in the words of a poet.

We do not like any day on which Ali's name is not mentioned.

Another poet says do not mention the 11 brothers of Yusuf if you have a brother like Abbas then mention brother.

In karbala Hazrat Abbas was in his 20s and Ali Akbar was 18. These two were such that if they walked together their shoulders collided. In Medina people collected to see the two and said where did these handsome men come from?

In Karbala Hazrat Abbas and Ali Akbar had decided that they would take care of the entire army the next day. The bravery of Abbas is not in the count of those he killed in battle but in the fact that he obeyed the Imam and didn't fight.

When the command from the enemy reached Abbas to move the tents of the Imam from the river furaat. When he heard this he drew his sword and Ali Akbar saw that his uncle has drawn the sword. Ali Akbar picked up his spear and went toward the enemy. Imam Hussain stepped forward and wanted to stop Ali Akbar and he replied by Bibi Fatima Zehra do not stop me my uncle is alone. Imam Hussain then went into the tent to Bibi Zainab and told her that Oh sister for the first time I have seen our father's bravery in Abbas's face. He asked his sister to stop Abbas. Zainab said why dont you stop him. Imam replied that I have always stopped Abbas please stop Abbas and my Ali Akbar will return on his own. Imam Hussain said that when Ibn Murjim struck Imam Ali Abbas was 14 years old and he was running in the streets of kufa with a sword and Imam Ali asked me to stop Abbas. When I found Abbas I told him Abbas it is not karbala yet stop. Abbas sheathed his sword right away.

The ruler of Medina called me in the court and I raised my voice the first two to enter the court were Abbas and Ali Akbar and I knew that they will behead the tyrant. I stepped

forward and told Abbas it is not karbala yet. I remember the time when the enemies shot arrows at Imam Hasan's corpse and Abbas drew his sword. I begged him oh Abbas it is not karbala yet. Abbas stopped.

Hur stopped my horse and Abbas drew his sword and I said the same thing Abbas it is not karbala yet.

Now how can I stop Abbas it is now karbala how then can I stop Abbas. Oh sister stop Abbas now.

Bibi Zainab called bibi Fizza and told her to tell Abbas Zainab is calling him. When Fizza reached Abbas and called him he bowed his head and kneeled in front of his sister. She said what is the problem in moving the tents. Abbas said not while I am alive oh sister. All sisters and brothers love each other. The sister said oh my beloved brother move the tents as I fear that the armies of kufa may join the armies of sham and harm Imam Hussain. Abbas said that if all of Arabia collects I will not move the tents. Zainab then said oh my lion hearted brother if you do not move the tents then I will remove my hijab. Abbas said this I will never permit while I am alive and he moved the tents.

Imam Hussain said that they martyred me after making me weep a lot.

Bibi Zainab collected all the women and asked for forgiveness as she had promised them that she is responsible for their hijab. However I was relying on Abbas and he has sacrificed his hands at Furaat and is sleeping there.

When Bibi Sakina heard that her lion hearted uncle died she had thus far been promising the children do not fear water is coming soon. She went toward the battlefield and Imam Hussain tried to stop her but she said Baba do not stop me. She said oh my dear uncle if I knew that due to my thirst you would lose your hands and die I would never ask for water for my entire life---.

## Questions

- 1) Does the Quran have the same effect on all people? (believers and disbelievers)
- 2) What is the name of Imam Ali's sword and what was special about it?
- 3) What is the history of Islam? Is it the history of the kings?
- 4) What is the difference between the shia and the other muslims?
- 5) What are the ayats of the Quran that command us to obey the Prophet and the Imams?
- 6) What were the occasions on which Imam Hussain stopped Hazrat Abbas from battle?
- 7) What did Bibi Zainab say that forced Hazrat Abbas to move the tents from the bank of the river Furaat?
- 8) When she learned that Hazrat Abbas was martyred what did Bibi Sakina say?
- 9) What is your opinion about muslims being called terrorists? When our Imams were so peace loving and exalted why is it that others are able to label us terrorists?
- 10) In your opinion what should we do as a group to become stronger in Islam?